

Two Copper-plate grants from Itpal, Bastar State

BY

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The impressions of these copper-plates were first sent to me for examination by Mr. K. Radhakrishnan I. C. S., Diwan, Bastar State, who has since not only permitted me to edit them, but arranged to place at my disposal all the information available to the officers of the State regarding the plates and their discovery. All the plates, three in number, were dug up together from a depth of about one foot below ground while a field was being ploughed in Itpal, a village in the Bijapur tahsil of the State. The village is now inhabited by a few Halbas, but an old tank of some size and the ruins of brick houses at one or two places attest the by-gone prosperity of the place.

The three plates contain two inscriptions; the holes in all the plates are of a uniform size and the plates might have been held together by one ring, but of this I have no information. The script as well as the language of both the inscriptions is Telugu. Inscription (A) is longer and written in less cursive characters on three sides of two plates, each $9.7'' \times 5.2''$ in size and weighing 32.5 tolas. Inscription (B) is written in bigger letters on two sides of one plate (III), $8.9'' \times 4.8''$ with a weight of 46.5 tolas.

The orthography of the inscriptions calls for no detailed remarks.

The first side of the first plate of inscription (A) bears the drawing of a crescent over a circle representing the moon and sun respectively as explained by the words to the left of the drawing *Sasi ravi Sākṣi*; to its right is given the name of the engraver *Sūrapārāju*.

The object of inscription (A) is to record the grant of an *agrahāra* by Pallama-Mahādēvi, the mother of Śrī Narasimhadēva Mahārāja of the Nāgavamīśa, who bore the titles, *śrima(d) Jagadēka-bhūṣaṇa*. The king's mother named the *agrahāra* after herself and called it Pallamapuram. The donee was Śridharapādi of the *Śāndilya gōtra*. The gift was made in the year Śaka 1168, Parābhava, on Kārttika, ba 8, Thursday, pūṣya-nakṣatra, details which work out approximately for Nov. 1st, A. D. 1246, according to the *Indian Ephemeris* of L. D. Swamikannu Pillai, the nakṣatra alone varying. The names of two *maṇḍalikas*, (Si) Ṭigamarāju, and Sōmarāju Malla-rāju are mentioned as having ruled the earth when the gift was made; obviously they were officials of Narasimhadēva. Sōmarāju appears

as a subordinate of the same king in the Jatanpal inscription of Saka 1140 (A. D. 1218),^{*} and hence it is clear that Sōmarāju Mallarāju of our inscription must be taken to be his son. What follows in the inscription ll. 16-19 is by no means clear, though it seems to contain the usual exhortation for the maintenance of the gift by the members of the family who followed the donor. The record ends with the usual imprecatory verse in Sanskrit - *svadattām* etc.

The opening lines of the inscription (ll. 1-8) contain the usual *praśasti* of the Nāgavamīsi kings in a fairly full form. It says that the king was born in the family of the Nāga resplendent with the mass of rays issuing from the jewels in his thousand hoods; that he was the lord of Bhōgavati, the best of cities; that he had for his crest a tiger with his calf; that he belonged to the Kāsyapa *gōtra*; that he was the great lord of the whole world whose shout of victory was well-known; that he was the bee rendered yellow by the pollen from the lotus feet of the great Mahēśvara, the Supreme Lord; that he was high in his sense of pride; that he was the worshipper of the divine and auspicious lotus feet of Śrī Māṇikyadēvi; and that he was successful against the forces of his enemies.

Inscription (B) is dated during the rule of Mahāmaṇḍalēśvara Gaṅgayadēva Mahārāja, and states that a certain *vr̥tti* (holding) is to be enjoyed by Mahēśvara, the son of Kallupādi, and his sons; and that after them, an one-third share of it will go to the daughter (of Mahēśvara). Three persons attest the declaration - Muinjērāju Sukhīndu, Māṇiki Sāhu and Im(gu)Nāmikundu. The Śrī karaṇam (of the village) at the time was Gaṅgaya.

This inscription recalls Gaṅgādēvi-mātā of the Jatanpal inscription cited above. Hira Lal said : 'The mention of the mother Gaṅgādēvi after the king's name is not clear'.[§] Our inscription (A) shows that Narasimhadēva's mother was Pallama-Mahādēvi. Hence we must take it that Gaṅgādēvi-mātā was the mother of Maṇidalika Sōmarāju who is mentioned next after her. Whether the Gaṅgaya-dēva Mahārāja of our inscription (B) had anything to do with Gaṅgādēvi is more than we can say. It may be assumed that Gaṅgayadēva was a feudatory of the Nāgavamīsi rulers and that his rank was higher than that of the *maṇḍalikas* named in inscription (A). The nature and locale of the *vr̥tti* which forms the subject of regulation in inscription (B) is not known.

* Ep. Ind. x p. 42

§ Ep. Ind x p. 41

TEXT—A

First plate first side

1. Sasi ravi ^(crescent)
_(the sun) Sūraparāju sāsim
2. sakṣi di

First plate second side

3. Svasti sahasra-phaṇāmaṇi-kiraṇa-nikarāvabhā-
4. sura Nāgavaṁśobhava Bhogāvatipuravarādhīśva¹ sa
5. vatsa-vyāghra-lāmchhana² Kāsyapagōtra prakaṭikrita-
6. vijayaghōṣaṇa viśvavīśvambharā-paramēśvara
7. Paramabhaṭṭāraka Mahāmaheśvara-caraṇa³-kāmja-kimja-
8. lka-pumja-pijarita⁴-bhramarāyamāna⁵ Mānōnnata Śri-
9. Māṇikyadēvi-divya-śripāda-padmā-rādhaka parabala-
10. sādhaka Śrima-Jagadēkabhbūṣaṇa⁶-mahārāju-
11. laina Śri-Narasihydēva⁷-mahārājula talli Pallama
12. mahādēvulu tama peranu⁸ agrahāramu

Second plate first side

13. Pallamapuramunaku vīṭimēra ainta polamu
14. Śāṁḍilya-gōtra Śridharapāṭiki⁹ dhāra vōsiri
15. Śakavaruṣambulu 1168 (da) ḍamu nemti Parābhava-savatsa¹⁰
16. ra Kārtika Kriṣṇapakṣa aşṭami Guruvāra puṣya-nakṣatramu
17. na Mamālikā (Si)mgarājulu Sōmarāju Mallarājulu Pri
18. dhivi-rājyamu sēyagānu yiccina datti Odayalu Kā-

1. Read puravarādhīśvara

2. Read lāmchhana

3. The letter ṣa is written above the line.

4. Read pimjarita

5. Read bhramarāyamāṇa

6. Read Śrimaj-jagadēkabhbūṣaṇa

7. Read Narasimha

8. Read peranu

9. This name may also be read as Śridharapāṭi

10. Read samvatsara

19. Ieśvara (Vi)¹¹ śvēśvara (vi)nakita raṁta-la (l) (na)mama vāṁśe
ca vikhyā-
20. tā ye kēca plapati¹² (r)bhavēta¹³ tasyā-haṁ karalagnāṇāṁ
mama ki-
21. rti¹⁴ na lōpyētu¹⁵ svadattam (etc.)'

TEXT—B

First plate first side

1. Svasti śrimanmamahāmaṁdalesva-
2. ra Gaṁgaya dēva-maharāju-
3. lu Kallupādi koḍku Maheśva-
4. ruṇdu vāni koḍkulu
5. kalaintānu vṛitti cellu a-
6. ṭimiṁdanu kūntunaku mū-

First plate second side

7. indū pāḍlopala oka pālu ce
8. llu dīniki sākṣi Muinjerāju sum-
9. khimdu Māniki sāhu Jm(gu)
10. nāmikuṇdu śrikaraṇamu Gaṁ-
11. gaya

11. The eleven letters that follow are faintly engraved and are smaller in size. The portion that they cover looks like a palimpsest and does not yield any meaning. The mention of two deities in the portion immediately preceding may be taken to indicate that this doubtful passage contains a citation of these gods as witnesses to the grant. The Sanskrit verse that follows is also faulty and seems to be modelled after the verse beginning with *Mad-vāṁsa jāḥ para-mahipati-vāṁsa jāḥ vā* found at the end of stone inscriptions.

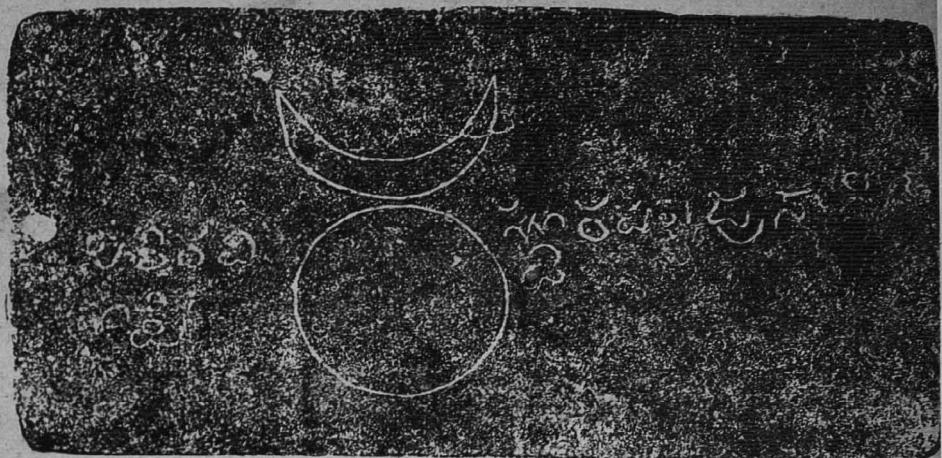
12. This looks like the compound letter pla and the word may be restored as phalapati, 13. Read bhavēt, 14. Read kirtim, 15. Read lōpyēt.

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A

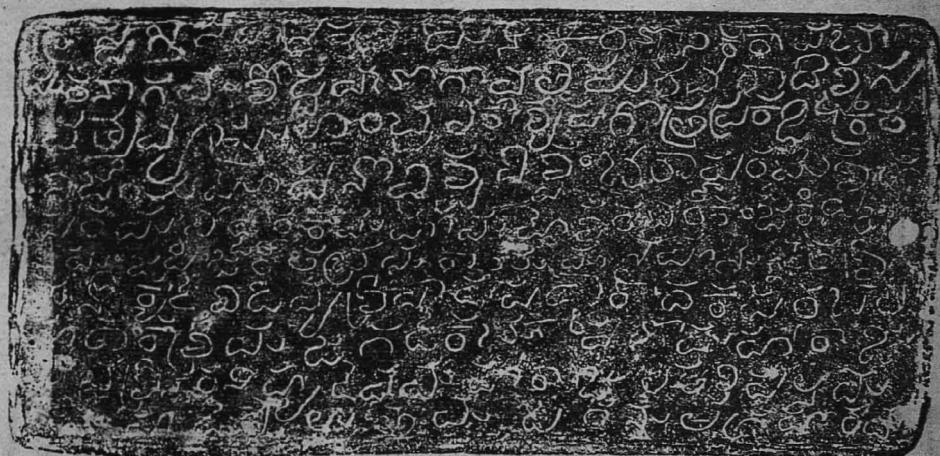
First plate

First side



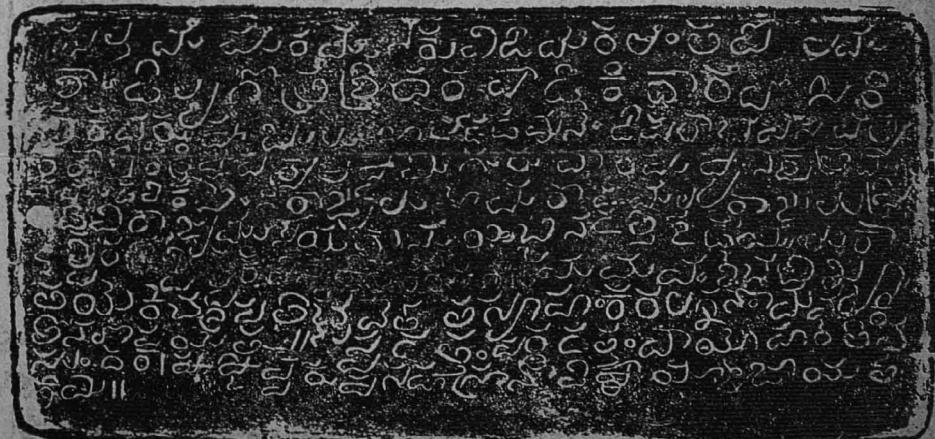
First plate

Second side



Second plate

First side

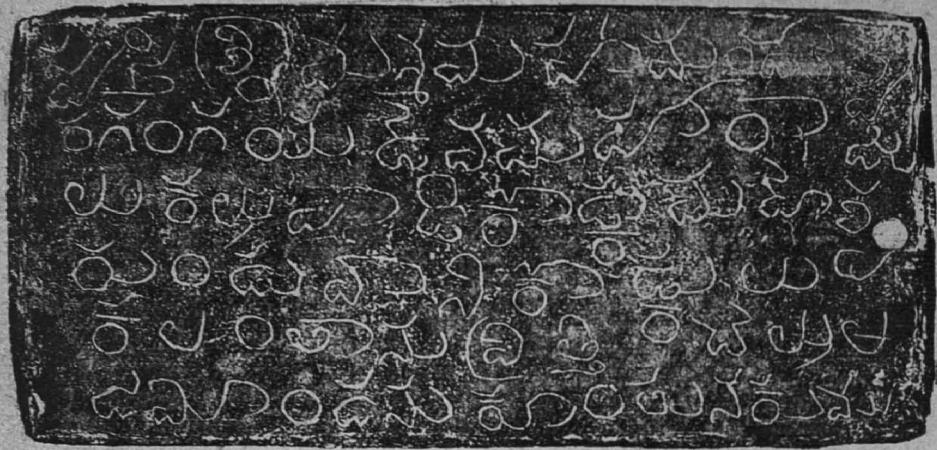


Tow Copper-plate grants from Itpal, Bastar State

B

First plate

First side



First plate

Second side

